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THE FREQUENCY OF METAPHORICAL USES OF THE LEXEME YURAK IN ABDULLA QODIRIY'S BYGONE DAYS: A CORPUS-BASED ANALYSIS

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Abstract: This article examines the frequency and metaphorical functions of the lexeme yurak (“heart”) in Abdulla Qodiriy’s novel O’tkan kunlar using a corpus-linguistic approach. An electronic corpus consisting of 113,243 word tokens and 19,955 distinct word forms was compiled from the novel and analyzed with AntConc. The Word and KWIC tools were used to identify the occurrences and contextual meanings of the target lexeme. The analysis revealed 21 occurrences of yurak, all of which were interpreted as metaphorical or figurative uses in their respective contexts. These uses were realized through 14 metaphorical patterns, including yurak o’ti (“fire of the heart”), yurak dardi (“pain of the heart”), yurak urishi (“heartbeat”), yurak jarohati (“wound of the heart”), yurak siri (“secret of the heart”), and yurak tuguni (“knot of the heart”). Semantically, the identified expressions were grouped into four categories: love and passion, emotional suffering, excitement and psychological agitation, and inner perception and sincerity. The raw frequency of the lexeme was 21 occurrences, while its normalized frequency was 1.85 occurrences per 10,000 words. The findings demonstrate that yurak functions as an important metaphorical unit for representing the characters’ emotional states, love, suffering, sincerity, and inner experiences.

Keywords: Abdulla Qodiriy, O’tkan kunlar, metaphor, corpus linguistics, yurak, KWIC analysis, frequency analysis

“O’TKAN KUNLAR” ROMANIDA “YURAK” METAFORASINING CHASTOTAVIY KO’RSATKICHI: KORPUS LINGVISTIKASI ASOSIDA TAHLIL

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Annotatsiya: Ushbu maqolada Abdulla Qodiriyning “O’tkan kunlar” romanida yurak leksemasining chastotasi va metaforik qo’llanish xususiyatlari korpus lingvistikasi asosida tadqiq etiladi. Roman matni asosida 113 243 ta so’z qo’llanishi va 19 955 ta turli so’z birligidan iborat elektron korpus shakllantirildi. Korpus AntConc dasturining Word va KWIC funksiyalari yordamida tahlil qilindi. Natijada yurak leksemasining 21 ta qo’llanishi aniqlandi va ularning barchasi kontekstda metaforik yoki obrazli mazmun ifodalashi kuzatildi. Mazkur qo’llanishlar yurak o’ti, yurak dardi, yurak urishi, yurak jarohati, yurak siri va yurak tuguni kabi 14 xil metaforik model orqali namoyon bo’lgan. Semantik jihatdan birliklar muhabbat, ruhiy iztirob, hayajon va ruhiy holat, ichki sezgi va samimiyat guruhlariga ajratildi. Yurak leksemasining chastotasi 21 tani, normallashtirilgan chastotasi esa 10 000 so’zga 1,85 tani tashkil etdi. Natijalar yurak leksemasi Qodiriy romanida qahramonlarning muhabbati, iztirobi, samimiyati va ichki kechinmalarini ifodalovchi muhim metaforik birlik ekanini ko’rsatdi.

Kalit so’zlar: Abdulla Qodiriy, “O’tkan kunlar”, metafora, korpus lingvistikasi, yurak, KWIC tahlili, chastotaviy tahlil

ЧАСТОТНОСТЬ МЕТАФОРИЧЕСКОГО УПОТРЕБЛЕНИЯ ЛЕКСЕМЫ «ЮРАК» В РОМАНЕ АБДУЛЛЫ КАДЫРИ «МИНУВШИЕ ДНИ»: КОРПУСНО- ЛИНГВИСТИЧЕСКИЙ АНАЛИЗ

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Аннотация: В статье рассматриваются частотность и метафорические функции лексемы «юрak» («сердце») в романе Абдуллы Кадыри «Минувшие дни» («O‘tkan kunlar») на основе корпусно-лингвистического подхода. На материале текста романа был сформирован электронный корпус, включающий 113 243 словоупотребления и 19 955 различных словоформ. Анализ корпуса проводился с использованием функций Word и KWIC программы AntConc. В результате было выявлено 21 употребление лексемы «юрak», каждое из которых в соответствующем контексте реализует метафорическое или образное значение. Выделенные употребления представлены в 14 метафорических моделях, среди которых «yurak o‘ti» («огонь сердца»), «yurak dardi» («боль сердца»), «yurak urishi» («биение сердца»), «yurak jarohati» («рана сердца»), «yurak siri» («тайна сердца») и «yurak tuguni» («узел сердца»). В семантическом отношении метафорические единицы объединены в четыре группы: любовь и страсть, душевное страдание, волнение и эмоциональное возбуждение, внутреннее восприятие и искренность. Абсолютная частотность лексемы «юрak» составила 21 употребление, а нормированная частотность — 1,85 употребления на 10 000 слов. Полученные результаты показывают, что лексема «юрak» является важным метафорическим средством репрезентации эмоционального состояния, любви, страдания, искренности и внутреннего мира персонажей романа.

Ключевые слова: Абдулла Кадыри, «Минувшие дни», «O‘tkan kunlar», метафора, корпусная лингвистика, лексема «юрak», KWIC-анализ, частотный анализ.

Introduction: Abdulla Qodiriy’s novel O‘tkan kunlar (Bygone Days) occupies an important place in Uzbek literature and is widely regarded as a significant work in the formation of the Uzbek national novel. The novel combines a compelling narrative of love, separation, conflict, and moral choice with a detailed representation of the historical and sociocultural environment of nineteenth-century Central Asia. Its language reflects the everyday life, customs, social relations, and worldview of the Uzbek people.

Metaphor is one of the most important expressive devices in literary language. It enables writers to represent abstract concepts, emotional states, and complex psychological experiences through concrete and familiar images. In literary discourse, metaphor is not merely an ornamental device; it also contributes to character development, emotional characterization, thematic organization, and the creation of an expressive narrative atmosphere. In O‘tkan kunlar, metaphorical expressions play an important role in representing love, suffering, anxiety, sincerity, and the inner experiences of the characters.

In recent decades, corpus linguistics has become an effective methodological approach to the study of metaphor. A corpus-based approach makes it possible to investigate linguistic units through authentic textual data and to determine their frequency, distribution, contextual meanings, and patterns of use. Corpus research has also contributed to metaphor studies by providing evidence about figurative meanings and the lexical and grammatical environments in which metaphorical expressions occur.

In this article, we decided to focus on the metaphorical uses of the lexeme **yurak** (“heart”) in Abdulla Qodiriy’s O‘tkan kunlar. The lexeme was selected because it occurs not only in its literal sense as a human organ but also in a range of metaphorical expressions associated with love, emotional suffering, excitement, sincerity, inner perception, and hidden feelings. Such expressions include yurak o‘ti (“fire of the heart”), yurak dardi (“pain of the heart”), yurak urishi (“heartbeat”), yurak jarohati (“wound of the heart”), yurak siri (“secret

of the heart”), and yurak tuguni (“knot of the heart”).

The aim of this study is to determine the frequency of the metaphorical uses of the lexeme yurak in the electronic corpus of O‘tkan kunlar, classify its metaphorical expressions according to their semantic characteristics, and describe their artistic and semantic functions in the novel.

To achieve this aim, the study addresses the following objectives:

- 1) to compile an electronic corpus based on the text of O‘tkan kunlar;
- 2) to determine the total number of word tokens and distinct word forms in the corpus;
- 3) to identify the occurrences of yurak using KWIC analysis;
- 4) to examine the metaphorical expressions formed with the lexeme;
- 5) to classify the identified expressions into semantic groups;
- 6) to calculate the raw and normalized frequency of the lexeme.

The research material consists of the electronic text of O‘tkan kunlar. The corpus contains 113,243 word tokens and 19,955 distinct word forms. The analysis was conducted using the Word and KWIC functions of AntConc. The corpus-based investigation identified 21 occurrences of the lexeme yurak. Contextual analysis showed that these occurrences function metaphorically or figuratively in the novel.

The significance of this study lies in its combination of literary interpretation and quantitative corpus analysis. Instead of examining the metaphorical expressions only through traditional close reading, the study uses frequency and concordance data to demonstrate the distribution and semantic productivity of the lexeme yurak. This approach may also provide a methodological basis for future research on other metaphorical lexemes in Qodiriy’s works and for comparative studies of Uzbek literary texts. For the identification of metaphorical uses, the contextual meaning of each occurrence was compared with its more basic and literal meaning. A lexical unit was treated as metaphorical when its contextual meaning differed from its basic meaning but could be understood through comparison or similarity. This procedure makes it possible to distinguish metaphorical uses from literal ones and to connect quantitative corpus results with the literary functions of metaphor.

Discussion: The corpus-based analysis demonstrates that the lexeme yurak (“heart”) performs a highly productive metaphorical function in Abdulla Qodiriy’s O‘tkan kunlar. Although the corpus contains 113,243 word tokens, the lexeme occurs only 21 times. However, these occurrences are distributed across 14 metaphorical patterns, indicating that the significance of yurak cannot be explained by frequency alone. Its importance is also related to the semantic diversity and expressive potential of the combinations in which it occurs.

The normalized frequency of yurak is 1.85 occurrences per 10,000 words. This figure shows that the lexeme is not one of the most frequent lexical items in the novel, but its contextual function is considerable. In corpus-based literary analysis, a relatively low frequency does not necessarily indicate low stylistic significance. A lexical unit may occur infrequently while carrying a strong thematic and emotional function in the text. Therefore, the frequency data should be interpreted together with concordance evidence and semantic analysis. Corpus linguistics makes this possible by combining frequency lists, concordances, and contextual interpretation.

The analysis reveals that the metaphorical uses of yurak are concentrated around four

main semantic domains: love and passion, emotional suffering, excitement and psychological agitation, and inner perception and sincerity. These domains are closely connected with the central emotional conflicts of the novel. The lexeme therefore functions not as an isolated figurative element but as a recurring semantic centre through which the emotional world of the characters is organized.

Love and passion

Expressions such as *yurak o'ti* (“fire of the heart”), *yurak javhari* (“jewel of the heart”), and *ikki yurak* (“two hearts”) represent love as an intense, valuable, and relational experience.

In *yurak o'ti*, emotional intensity is conceptualized through the image of fire. The expressions “fire” and “embers” suggest heat, continuity, and inner energy. Love is thus presented as an emotional force that affects the character from within.

In *yurak javhari*, love is represented as a precious substance or jewel. This metaphor emphasizes the rarity and value of love. The expression suggests that true love is not an ordinary emotion but a valuable spiritual quality available only to a limited number of people. In this way, the metaphor contributes to the moral and aesthetic evaluation of love in the novel.

The expression *ikki yurak* (“two hearts”) constructs love as spiritual unity. The two hearts are presented as capable of understanding one another and sharing emotional experience. This image strengthens the representation of mutual affection and emotional closeness.

Emotional suffering

The second important domain is emotional suffering. Expressions such as *yurak dardi* (“pain of the heart”), *yurak jarohati* (“wound of the heart”), and *yurak tuguni* (“knot of the heart”) represent psychological pain through bodily and material images.

In *yurak dardi*, emotional suffering is described as physical pain. This metaphor makes an invisible psychological state more concrete and perceptible. The reader is encouraged to understand emotional distress as something that affects the whole person, just as physical pain affects the body.

The expression *yurak jarohati* intensifies this representation. A wound is not merely an unpleasant sensation; it implies damage, vulnerability, and a continuing need for healing. When the wound is “scratched again,” the metaphor suggests that a previously experienced emotional pain has been reactivated. Thus, the expression conveys both the depth and the persistence of psychological suffering.

The metaphor *yurak tuguni* presents an unresolved emotion as a knot. A knot may be tied, tightened, or untied; these possibilities provide a dynamic structure for understanding the character's inner state. The untying of the heart's knot may suggest emotional release, the resolution of an internal conflict, or a change in the character's psychological condition.

Excitement and agitation

The expressions *yurak o'ynog'isi* (“playfulness or agitation of the heart”), *yurak urishi* (“heartbeat”), *yurak tepishi* (“pounding of the heart”), and *yurak oshiqishlari* (“impatience or eagerness of the heart”) represent emotional excitement through bodily movement.

These expressions are especially important in scenes involving waiting, fear, love, and anticipation. The heart becomes a visible indicator of an invisible emotional state. For example, an unusually rapid heartbeat externalizes the character's internal excitement and makes it perceptible to other people. The body therefore functions as a medium through which psychological experience is communicated.

The frequent occurrence of *yurak urishi* and *yurak tepishi* also demonstrates the importance of physiological imagery in Qodiriy's representation of emotion. The author does not describe the characters' inner states only through abstract psychological vocabulary.

Instead, he connects emotion with bodily experience. This makes the narrative more vivid and contributes to the realism of the characters' emotional responses.

Inner perception and sincerity

The third major interpretive area includes yurak so'zi (“word of the heart”), chin yurak (“true heart”), yurak ko'zi (“eye of the heart”), and yurak siri (“secret of the heart”). In these expressions, the heart is conceptualized as the centre of sincerity, inner perception, moral truth, and hidden feeling.

The expression yurak so'zi refers to a sincere inner voice rather than an ordinary spoken statement. It establishes a contrast between external speech and internal truth. Similarly, chin yurak characterizes a person as sincere, loyal, and morally genuine.

The metaphor yurak ko'zi extends the function of the heart from feeling to perception. The heart is represented as an organ capable of seeing and understanding. This suggests that genuine knowledge is not obtained only through physical sight or rational thought; it may also be achieved through emotional and moral perception.

The expression yurak siri represents emotion as something hidden and difficult to express. The secret of the heart marks the boundary between inner experience and external language. In this respect, the metaphor also reflects one of the central problems of literary representation: the difficulty of expressing complex human feelings fully through words.

NN/r	Contextual expression	Semantic interpretation	Metaphorical function
11.	“...laxja cho'g' kabi yonib turg'an yurak o'ti bilan sarxushdek edi.”	Love and passion	Yurak o'ti represents intense emotion through the image of fire and glowing embers.
22.	“...eskirgan bir yurakning arzini tinglay olmassiz va yonib turg'an yurak o'tingiz bilan kuydirarsiz.”	Emotional suffering and passion	The heart is represented as a source of complaint, while its “fire” conveys painful and powerful emotion.
33.	“...haligi yurak o'ynog'isi tag'in ham kuchaydi...”	Emotional agitation	The “playfulness” or agitation of the heart represents anxiety and anticipation.
44.	“Otabekning yurak urishi ehtimol yangasiga ham eshitar edi...”	Excitement and anxiety	The unusually perceptible heartbeat externalizes Otabek's inner emotional state.
55.	“...endigi yurak urishi faqat haligi farishta tomong'a	Love and longing	The heartbeat is directed toward the beloved and represents

NN/r	Contextual expression	Semantic interpretation	Metaphorical function
	oshiqibqina edi.”		emotional attraction.
66.	“Harorati kuchlik, yurak urishi favqulodda tez edi.”	Physical and emotional intensity	The rapid heartbeat combines bodily description with the representation of psychological distress or excitement.
77.	“Yuragingizdan so‘rang. — Yuragim... Yuragim ishonma, deydi. — Bo‘lmasa bu yurak so‘zi emas.”	Inner voice and intuition	The heart speaks and advises; it is represented as the source of inner truth and judgment.
88.	“Sizda chin yurak bor, do‘stim. Bu yurakingiz bilan hech vaqt dard qolmayisiz...”	Sincerity and moral character	Chin yurak represents honesty, loyalty, and spiritual integrity.
99.	“Otabek Zaynabning shu qadar yurak dardi borlig‘ini birinchi martaba bilar edi.”	Emotional suffering	Yurak dardi represents Zaynab’s deep psychological pain and unfulfilled love.
110.	“...ikki yillik yurak dardim nihoyat hoziqini topqan edi.”	Long-lasting suffering	The metaphor presents emotional pain as a chronic condition that may eventually reach a critical point or resolution.
111.	“...Zaynab avval martaba yurak dardini ko‘z yoshlari ichida ochib berdi.”	Confession of inner pain	The heart’s pain is treated as a hidden emotional burden that is finally revealed through tears.
112.	“Ikki jon, ikki yurak go‘yoki bittadek, bir-birisini onglar...”	Emotional unity	Two hearts represent two people whose feelings and thoughts have become unified.
13.	“Maktub uning yurak jarohatini	Renewed emotional pain	A psychological wound is represented as

NN/r	Contextual expression	Semantic interpretation	Metaphorical function
	qaytadan tirnab tashlag'an edi.”		a physical wound that can be scratched open again.
114.	“Muhabbat ... yurak javharidir.”	Value of love	Love is conceptualized as a precious jewel or substance located in the heart.
115.	“...yurak ko'zini xo'rlik pardasi bilan yashirishg'a tirishar edi.”	Inner perception and concealment	The “eye of the heart” represents inner awareness, while the veil represents shame or humiliation.
116.	“...yurak oshiqishlari ichida otni tez yurishka qistamay...”	Restlessness and emotional exhaustion	The heart's eagerness or agitation reflects inner turmoil and loss of emotional control.
117.	“Chunki yurak sirini ifoda qilarliq jumla topish mumkin emas edi.”	Hidden emotion	The heart is represented as a container of feelings that cannot be fully expressed in language.
118.	“...uning yurak tepishi hali ham shiddatlik edi.”	Anxiety and excitement	The forceful heartbeat signals continuing emotional tension.
119.	“Ul o'zining har bir yurak tepishini sanag'andek o'tkuzar edi.”	Hyperawareness of emotion	Counting each heartbeat shows heightened awareness of fear, anxiety, or emotional suspense.
220.	“...Kumushka bag'ishlang'an yurak tugunini yeshilg'an holda ko'rar...”	Emotional release	The heart's knot represents an unresolved emotional burden; its untying suggests release or transformation.

Conclusion: This study examined the frequency and metaphorical functions of the

lexeme *yurak* in Abdulla Qodiriy's novel *O'tkan kunlar* through a corpus-linguistic approach. The electronic corpus contained 113,243 word tokens and 19,955 distinct word forms. Using AntConc's Word and KWIC functions, 21 occurrences of *yurak* were identified and examined in their textual contexts. The analysis showed that *yurak* functions as a productive metaphorical unit rather than merely denoting a physical organ. It occurs in expressions such as *yurak o'ti* ("fire of the heart"), *yurak dardi* ("pain of the heart"), *yurak urishi* ("heartbeat"), *yurak jarohati* ("wound of the heart"), *yurak siri* ("secret of the heart"), and *yurak tuguni* ("knot of the heart"). These expressions represent love, passion, emotional suffering, anxiety, sincerity, inner perception, and hidden feelings.

The identified metaphorical expressions were classified into four main semantic groups: love and passion, emotional suffering, excitement and psychological agitation, and inner perception and sincerity. The most frequent patterns were *yurak urishi* and *yurak dardi*, each occurring three times. The raw frequency of *yurak* was 21 occurrences, while its normalized frequency was approximately 1.85 occurrences per 10,000 words.

The findings demonstrate that the metaphorical meaning of *yurak* is realized through recurring contextual patterns. Qodiriy represents abstract emotional experiences through concrete images such as fire, pain, wounds, knots, jewels, eyes, and bodily movement. These metaphors make the characters' inner states more perceptible and contribute to the psychological depth and emotional expressiveness of the novel.

The study also confirms the usefulness of combining corpus-based frequency analysis with contextual interpretation. Frequency data show how often the lexeme occurs, while KWIC analysis reveals how its metaphorical meanings function in the text. Although the research is limited to one novel and one lexical unit, it provides a basis for broader corpus-based studies of metaphor in Qodiriy's works and Uzbek literary prose.

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